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# THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JULY 20, 1905.

VOL. VII, NO. 29

## Occurrence and Comment.

Milwaukee holds 21 public officials under indictment. "The way of the transgressor is hard."

The press says that Hungary has expelled Mormon preachers because they antagonize state policy, morals and religion.

Pure motive and purpose give clearness to judgment, order to affection, vividness to imagination, impetus to will, perseverance in action.

Oxford University, London, July 10th., conferred the degree of Doctor of Letters on Nicolas Murray Butler, president of Columbia University, N. Y. who was present in the convocation and made appropriate response in accepting the honor.

At the opening of the Baptist World Conference in London July 11, representatives were present from every country in the world except Java and Palestine. There were several hundred from America; Dr. Alexander McLauren of Manchester, England, presided.

Backed by president Roosevelt Japan has demanded that "the peace envoys of both countries be empowered to make terms of peace," and Russia has assented to this demand. Japan is wide awake, and will not disclose her terms merely, that Russia if she chooses may withdraw.

The North Mississippi Conference of the Methodist Church and the Baptist Convention, representing a constituency of about 150,000, passed resolutions heartily endorsing and commending "the stand taken by the News-Scimitar, of Memphis, in excluding all advertisements for liquor from its columns, and in its advocacy of Sunday observance."

St. Mary's Roman Catholic College, Maryland, has conferred the degree of L. D. on Professor Swisher, a Baptist scholar, who several years ago investigated the early history of Roman Catholic monastic orders in Mexico. Well, why should not all schools recognize and honor scholarly achievement without regard to ecclesiastical affiliation?

A saloon keeper in Memphis told a worthy widow who runs a modest busi-

ness in that city that he would boycott her if she did not discontinue her subscription to the News-Scimitar which advocates the enforcement of the laws against Sunday opening of dram shops. She refused, and thus set a good example for strong men.

The Chinese Exclusion Act aroused the Celestial Empire to rage so that they threatened to boycott everything American, even to schools and families. Through the intervention of United States Minister to China, Mr. Rockhill, "the Chinese imperial authorities have issued instructions to viceroys and other responsible officials to stop the boycott on American goods."

The French Chamber of Deputies July 3rd. passed the bill for the separation of church and state by a vote of 341 to 233. The republic assures liberty of conscience, guarantees the free exercise of religion subject only to the restrictions of public order, protects of every sect but helps no one, and provides funds for colleges, hospital, and asylum chaplains.

The president of a New York State College, with a salary of \$3,500, declined a call to a pastorate with a \$14,000 salary. Surely preachers are not sinners above all others in commercialism. The president of our College declined a position with \$1,500 increase in salary to remain in the work to which he believes God has called him.

The Committee has not selected the place of meeting of Southern Baptist Convention. Ashville, Baltimore, Chattanooga, Hot Springs, Jacksonville and Memphis are seeking the meetings. Friends in both bodies wish the Northern Anniversaries to meet in Washington and the Southern Convention in Baltimore, the latter immediately after the former, so that the General Convention of both bodies may hold its session without serious inconvenience.

Dr. Gassaways urges in the Medical Journal that on the account of the strain of the bride in the preliminaries to the wedding and the discomforts and fatigue of a long journey which in a majority of cases permanently impairs the health, bridal tours should be discontinued. They will go on all the same since there is no slavery so absolute as that of bondage to social requirement.

It is yet a question with some of us why an honest Chinaman may not come to this country, work hard, live economically, save up a little fortune, and go back to China and be a good citizen. This is even more suggestive when we reflect that so many broken down lords, cornets and barons and other wornout and thread-bear aristocrats of the old country are allowed to come over here, marry and take away the daughters and millions of our millionaires, the latter of which is the blood money of our sons of toil.

One could wish that there is at least one independent truthful and standard newspaper in this country that would find out all the facts in every important case of public interest and publish them without coloring, or fear, or favor, or hope of reward. We have had white washing a plenty of some public characters and defamation of others. What we need is an organ of communication and information that is free from partisanship and personal favoritism to peel off covers and clean off paint. Otherwise our government will soon be as corrupt as Russia.

The first church of Jesus Christ was founded as a missionary institution and had given to it the commission of our Lord to "go into all the world and preach the gospel to every creature." Every other church since that day has been founded after the same pattern and has received the same commission, and ever will to the end of time. Whoever undertakes to take this authority away from the Lord's churches as such and give it to the ministry as such, or to the individual members as such, does violence to the divine plan and adds an intolerable burden.

It is a question of enlarging thought and difficult of answer who did the greater work for the Master and the world, Adoniram Judson, laying deep and broad the foundations of modern mission work, and in carrying it forward in India, which has grown to such magnificent proportions; or Luther Rice, who came back and aroused the interest, planned and laid the foundation of the great organized missionary forces at home which have developed into such a glorious enlargement and made Judson's work not only possible but assured. Then its reflex influence at home, how immeasurably immense!



### Reply to Dr. Buck on "Interdenominational Sunday Schools."

BY R. A. COOPER.

A while ago I had to perform the painful duty of replying to an invitation to myself and others—better men than I—to leave the denomination. A good brother, seeing the "reply," said it was most unlike his past. I seemed to parade my own good deeds. So Brother Buck's reply to Bro. H. Smoot seemed very unlike Bro. Buck. In my case it was sought to make the impression that I was unworthy of a place in the denomination; so, when I became a man in boasting the other fellow did compel me. Who compelled Bro. B. remains to be seen.

1. Brother B. speaks of ministers as "Brethren of the cloth." I do not know the origin of the expression—my objection may be to prejudice, but I used to hear an infidel prating against Christianity, and the expression, "gentlemen of the cloth" was a charm with him. I was therefore prepared to hear it from Bro. B.

2. Bro. B. says that he has served as president of the State Convention and on important committees of the National Convention. I was surprised, therefore, to hear him say, "The best Sunday Schools in this country today are those who get their methods and inspiration from the great organization"—interdenominational convention.

3. "Mississippi Baptists have never united in this work; the best working Sunday schools in this country today are those who get their methods and inspiration from this great organization." Then, according to Bro. B., "the best working Sunday schools in this country today" are to be found out of the Baptist churches. Why then should not Baptist Sunday Schools with their inferior "methods and inspiration" go boldly into pedo-baptist schools with their superior "methods and inspiration"? I can think of only one possible reason, viz: Those better schools are already full.

4. "The best working schools in this country today are those who get their methods and inspiration from this great organization." Some of us inferior Baptists had thought the best place to get "inspiration" was from the Redeemer and the Holy Spirit. If, however, "this great organization" has a better quality of "inspiration" by all means let us go to and get it.

5. Bro. B. says, "I deny most emphatically that I order to unite in this work, a Baptist has to lay aside or smother his principles or convictions." I would love to ask Bro. B. candidly if he is willing for the Sabbath School of the First Baptist Church at Jackson to go into an interdenominational study of the Bible with just the liberal—and no more—that he has at an interdenominational Sunday School convention. Would he make that study permanent and have no other? If not, why not? Would not have to "lay aside

or smother his principles or convictions?"

6. What I think: Baptists have a divinely given commission to teach all the world—"every creature"—all things whatsoever Christ has taught us. I think Bro. B. is willing to teach these "all things whatsoever" at a Baptist Sunday School to such as come to us to be taught, but I think he would be unwilling to teach them at an interdenominational convention—"it would be out of season." But Baptists have had a conviction that they must be instant in season and out of season. I think also that if Bro. B. should undertake to teach all things that our Lord has commanded us at an interdenominational convention and teach with a view of having them received and practiced, he would lose his place as an interdenominational committeeman, and, he would never be elected president again. His "inspiration" would henceforth be on a par with those common Baptists who have not affiliated with this "great organization."

An incident: In the Providence of God I attended one of these conventions, and the thing which Bro. B. emphatically denies, I was impressed to be emphatically true, notwithstanding. During that meeting (at Oxford) while Bro. B. was on the platform (as president I think) this incident occurred: When the lecturer had spoken on, "The teachers' meeting," he threw the meeting open for questions. Among a number of questions Judge Kimbrough asked: "If one denomination is too weak to have a teachers' meeting alone, would you advise an interdenominational teachers' meeting?" The speaker replied: "By all means have a teachers' meeting, but when you come into a union meeting, fix it, irrevocably fix it, and put your foot upon it, that not one word that so much as involves doctrine shall be mentioned!" Sitting in the midst of the congregation, I unconsciously shook my head. An elderly, but well kept lady turned on me and asked, "Why don't you believe that?" With all the gravity I could assume, I replied, "No ma'am!" I explained: Suppose I was your son, and that I and my brother were on your property in Texas, and should receive a letter from you directing us as to how to manage ourselves, and your property out there. Having read the letter I say, "Mother says this, but she meant that; and she says this and she meant that, etc." I send it to your other son who reads it and says, "Mother says that she meant this; and she says that, but she meant this and etc., etc., just the opposite to my conclusions. When we come together to have a union study, I meet him at the door and tell him that if he says anything contrary to my deliverance he may get his feelings hurt. He replies that he too has made some judgments and it will not be pleasant for me if I cross those judgments. I asked the good woman if we, her two sons, would honor her by such conduct. She said, no. I then said, "that conduct that would fail to

honor an earthly parent could not honor God." I continued, "But did you notice what he said, 'fix it, irrevocably fix it and put your foot upon it that not a word that involves doctrine shall be so much as mentioned?' What God has said in the 14th verse of the 15th chapter of Matthew, man had better not put his foot on—man had better keep his foot off!" She replied, "You are a Baptist, aren't you?" Ah, that told the tale. She knew me because I insisted that man should keep his foot off of God's word—doctrine and all. That is a Baptist principle. It is basal it underlies all other principles, doctrines and convictions. While that colossal Baptist principle was attacked and rendered disreputable in the interdenominational convention, Bro. Buck was as mute as a mouse. That Bro. Buck can think, that such convention is to furnish the "inspiration" to build Baptist churches dumfounds me.

The name "Baptist" is synonymous with Bible. A Baptist doctrine is a Bible doctrine. A Baptist church is a Bible church. A Baptist church stands for the whole truth—is the pillar and ground of the truth, 1 Tim. 3, 15. Any convention, not Baptist, must come short of the whole truth for no man has over-reached the Bible. Whatever is true in any denomination, Baptists have. Why then should they have to go to some other convention to get their best "inspiration?" Why should I leave a grocer who sells me 20 pounds of sugar for a dollar to patronize one who sells me only 15 pounds? I pause for an answer.

Pontotoc, Miss.

### Concerning Co-Education In Mississippi College.

As one deeply interested in Mississippi College, and as one of the original co-educationalists in Mississippi, I naturally take deep interest in the proposition to open the doors of Mississippi College to women. In your issue, June 29th., "Alumnus" says, "When the public come to that way of thinking, it will be discovered in their withdrawal of patronage from those long established female colleges in favor of the co-educational institutions and when the owners of the existing female colleges begin to believe that co-education is the best for the girls, the last and best test of their downright sincerity will be in the remodeling of their schools to meet the conditions of co-education."

There is much seeming strength in these statements, but they are far from conclusive. A few years ago, I made a rather thorough investigation of the effect of co-education on female colleges. I submitted a number of questions to educators in different parts of the country, especially in the Northwestern section, where the opening of the established institutions to women was considered by some a direct blow at the female colleges. I recall the answer particularly of the President of Vassar. He said that the opening of the

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universities and higher institutions of learning to women had distinctly helped Vassar, and the other female colleges. I can see why. Whatever opens the upward way to education helps everything below it. Herbert Spencer stated a great half truth when he said, "Education is a system of downward diffusion." For every woman that goes to a university and goes through, there are likely to be several who will go to the girls' schools. They will be caught in the upward current, but will not be carried to the utmost heights. That is true of education from top to bottom, and from bottom to top. The other half of Spencer's truth, which he did not formulate, is this: Education is a process of upward building, through high ideals.

There are two other views to be taken. It is useless for a commission of educators to sit down and make out a program for everybody. If we Baptists insist on a program to go one way, we will meet the wants of a good many people, but we will miss a great many other people, and they will find what they want somewhere else. That is actually going on right now. The great weakness of our educational work today is its wants of adaptation. We have our schools cast in two molds, and if people do not fit into one or the other of these, why, they are out. Success in life is largely a question of adaptation at last. If we do not adapt our schools we lose. We are losing, because women are going from us.

Consider the last remark. We may make a note of this fact. Wise or unwise, the most ambitious women in the South believe that they can do the work that men do in the schools. They have demonstrated it in not a few cases. They want the thorough-going strong courses taught in our strong institutions of learning. They can get those courses by going North. It was publicly stated by one well acquainted with the facts, that 400 women went from Georgia one year to co-educational institutions out of the State. Half of those were Baptist women, or out of Baptist families. They were getting a strength in their education that they did not get in the female colleges, and could not. There are a good many women like that in Mississippi, and there will be more. We are up to the question of supplying their wants, or letting them go somewhere else. These women are going to be the strong women of the future, many of them teachers. Their influence will go to those schools which have given them the most, and thus a silent, powerful influence will operate to take the strongest of our women away from us. Is it wise to have that done? It can hardly be said that it is a sin for young men and young ladies to be educated together, nor will it be regarded as an offense to good manners or good sense. It is only a question of sound policy, as to the saving to the Baptist denomination the elect women of the future.

The last point I wish to submit for consideration is one of economy in education. Baylor University, with one hundred

thousand dollars of endowment, can do double, and more than double the amount of educational work by co-education that it could do without it. It is doing it now. Baylor would collapse, in a large measure, without co-education. I will not take the time to explain why this is. Thoughtful educators will be able to figure it out. Now this is a practical question for Mississippi Baptists, and it is a practical question for men who are going to give money for education. Men who are thoughtful enough, and practical enough to make large sums of money are practical enough and thoughtful enough to give it where it will count for the most.

Finally, co-education is gaining, step by step; all the forces are making for it. The most conservative institutions of the world are yielding to the practicability, and I will say, the gracious influences of co-education. It is not coming like an avalanche. It will not come that way in Mississippi, but if Mississippi College is opened to co-education, some women will go. They will instantly help things, and be helped. Three girls in a class of 40 will put every half heathen in the class on his good behavior, and the girls themselves will behave better than they will with 40 other girls in the class. This persuasive power will win, but not all in a day. Moderation in discussion, reasonableness in arrangements, and due regard for the wishes of everybody concerned will work out the problem through those silent forces that permeate that intangible thing we call society. If anybody wants to see a magnificent example of co-education, come to Baylor University. And if he wants to investigate further go about 30 miles south to Baylor Female College, where 400 girls are trained every year, and where the accommodations will not supply the demands that are upon the college. The whole question is settled in Texas by the practical test. In the general consolidation, it was agreed that co-education should be the rule in Baylor University ten years. The ten years went by and without a dissenting vote the rule was made permanent. President Lowrey's views seem to me eminently wise and conservative. And I believe his vision of the future will materialize some time in the future. If I were a Mississippian now I would favor committing the whole question to the trustees and then I would say to the trustees don't rush the matter too fast.

President Lowrey forcefully says in some way the denomination must provide for the Baptist girls. This point would well bear amplifying and rubbing in, but I will not do either now. Why should our Baptist girls be orphans in the great Baptist family?

J. B. GAMBRELL.

### Out of Darkness into Light.

REV. J. STEPHENS, ENG. BAP. MISSIONARY IN AFRICA.

"Here is an account of how God worked in the heart of one dark soul to lead her to

the light. More than a year ago Mr. Bell was walking round the station in the cool of the evening, and turning a corner he and his companion saw approaching what at first they took to be a large dog. It turned out to be a big girl, with her foot nearly eaten away with a foul ulcer. She came from a town an easy day's journey from Wathen, but had in vain entreated her acquaintances to carry her for treatment. They will not take trouble for sick people, or waste (?) good food for those who may afterwards die. At last her foot gave her such agony she determined to try and reach here herself. She was three whole days on the way, crawling on her hands and knees. And such a way! Up and down hills, crossing streams over felled tree trunks, and through damp woods. She was treated by the missionaries with all the skill they possessed, and the terrible wound is healed, and Lufuma has now the use of her foot, and can get about to her work, although we fear she will always walk on her toes, and not the flat of her foot. She has developed great skill in needle work, and was useful in helping sew our hymn-books ready for the binders. She has made fair progress in school, and best of all, possesses one of those gentle hearts that open so easily to the Lord's touch. I had the joy of baptizing her fortnight ago."

### At Jackson Second Church.

By agreement all the Methodist, Presbyterian and Baptist churches in Jackson meetings this year at the same time, beginning 2d Sunday in June and closing 1st of July.

Rev. J. B. Lawrence of Humboldt Tennessee did the preaching for the Second Baptist Church, the immediate results of which, notwithstanding the rainy weather, were 19 professions of faith and 20 accessions by letters.

I write it down here and now, to the joy of us all, and especially old Mississippi College men, that J. B. Lawrence is one of the great preachers of our time. I have heard many of our great preachers, living and dead, and I have yet to hear one, who possesses so many of the qualifications of the truly great preacher, as does our brother Lawrence.

He is earnest, tender, enthusiastic, scholarly eloquent, Biblical, consecrated, all in a high degree of excellence. And, I write these words not to praise him for he needs no praise that I could give; but they are written to encourage any poor, struggling "youth to fortune and fame unknown" who may chance to read them, and who is struggling hard to prepare for life's work—remember "John Lawrence and take courage"! Betake yourself to your studies, mix much with your fellows, linger long upon your knees, looking unto God, who delights to honor the poor and worthy by setting them upon the high places of service in His kingdom even here below.

W. P. PRICE.



### Increase the Salaries of the Faculty of Mississippi College.

The authorities of Mississippi College have never had much use for me, nor sought my advice or aid, unless they needed money. In such cases I have always had a fair showing, and they have had my money when there was any I could rightly call my own. They are not clamorous to know what I think upon this subject indicated by the heading of this article, but have been asked to publish my opinion about it and for this reason I write.

There has been said in THE BAPTIST, recently, something about increasing the salary of the President of Mississippi College; and the leading argument in its favor was the fact that he has lately refused a larger salary than he is now getting. More recently, an article has appeared advocating an increase of the professors' salaries. If I write about either subject, I must about both.

And first, let me say, I believe in large salaries, easily adequate for support and leaving a margin of surplus. Boards that of choice operate schools with salaries that pay for rent, food and clothing only keep the recipients constantly skimping to prevent a deficit at the end of the year. Such boards are about as wise as the farmer who undertakes to make a crop with underfed plow stock; both crop and stock are likely to suffer and both may be lost. Liberal salaries, freeing one from carking care as to what he shall eat and where-withal he shall be clothed, he and his wife and his children, tend more to make men than we are accustomed to believe; make them self-respecting, give them confidence in themselves, respect for the profession that supports them well, leisure to think around the things that concern their calling, boldness to speak out the results; and when they come before their classes, they come as kings to their thrones, admired, beloved, heard with enthusiasm. And the work of the year is like a triumphal procession, marked by the showers of gold that fall from a royal hand. And this is, in no mean sense, because these men are freed from care, and well fed, have no debt at the butcher's shop and no debt at the bank. On the other hand, this tendency of giving salaries is to hinder development and keep men small, even to make them retrograde. If a juicy beefsteak at breakfast, or a broiled chicken dripping with butter, strengthens virility, the lack of it or its equivalent sterilizes and creates a consciousness of lack and a longing for what one has not got. Patched trousers, holes in shoes, slick coats, faded cravats never yet contributed to the making of a man. If Sunday did nothing else for one, but made him put on his best clothes, it would be worth keeping and provided one has a decent suit, the time of his life is when he rigs up in it and goes out among the people. Don't tell me that a man is all the better because he has gone up through obstacles. He does not go up except in proportion as he gets rid of the

obstacles. I could as easily believe that the best way to make a good wagon road is to put a good many stones in it, just close enough that when a wheel gets down from one it starts up on another. Not far from my boyhood home is a short section of road entirely of rock, solid, jagged, rough beyond description, and they who ride on it in carriages might as well for the time be in an automobile. They call it the Devil's Race-track, and men who do much business on it need to keep two wagons, one of them on the road, the other at the shop for repairs. Life for a professional man on a pinching salary is like that race-track, and generally keeps him in need of repairs. Difficulties never yet put a power into a man; they require of him an extra force to overcome them, and some people are simple enough to believe they create that extra force. Difficulties and obstructions and obstacles never make for progress. The force used to overcome them ought to be expended, if possible, in growth of virility and in progress. I do not believe that men would be better climbers if all trees were honey-pod trees; and no more do I think the way to facilitate progress and development is to put obstacles in the foreground. Common sense says take away as much and as many of the hindrances as possible from the way of the man who serves you, and so get from him the best services he is capable of rendering. Scanty salaries are hindrances, obstacles and obstructions compounded all into one, and for that sufficient reason I am an advocate of liberal salaries.

The argument for increasing the salary of the President of Mississippi College for the reason that he has refused a larger one elsewhere, is worth something, but not nearly as much as its author seems to think. Oftentimes one may do better financially by refusing to change his location, even though the salary be less than that offered elsewhere. And thank God, the considerations that prevail when one is invited from one field to another are not always pecuniary. If a man has convictions about life, he does not allow worldly considerations to entice him away from great openings for good, great opportunities for achievement.

Dr. John A. Broadus had fixed his mind and heart upon his work, and he refused salaries several times larger than that he was receiving, reaching up into two figures of the thousands, that he might finish what he had begun at the seminary. He was comfortable and content in his home; and it did not occur to the trustees that they must increase his salary, simply because he was offered more than they were giving. I myself was a trustee and know whereof I speak. Some years ago I was offered the presidency of a college, with an excellent salary attached to it. When I declined to accept it the offer was repeated, and I was asked to fix my own salary. When I declined a second time, it was without expectation or desire that the institution with which I was

connected would make me the same proposal, and I was right. After all, money, valuable as it is, is not the chief thing to a man; and there is something inherently unpleasant in the idea of being auctioned off and going to the highest bidder.

The prime argument for increasing the President's salary is the President himself. He is not an experiment; he has been tried and has been found not wanting. There is but one fault to be charged against him and of that I fear he is hopelessly incurable, he works too hard and he works too much; and work is wearing him more than age. His administration of the college has been a great success, and the colors of the future are deeper than those of the past. He is the man for the place of all the men I know, and the place ought to support him liberally. And this it ought to do, not because another institution has put in a bid for him, but because he is worthy, and wisdom points the way. Moreover, the college is abler now than in years gone by to care for the temporal wants of all who are giving their strength to its upbuilding, and the needs of the president are greater than they used to be; the years are making their impress upon him, the silver spray is thickening about his brow, and the little Searcy Lowreys are gathering more and more about his feet. Let the trustees do the right thing, the handsome thing, and wisdom will be justified of her children.

And, now, what about the other members of the faculty, the professors? Are they less worthy of consideration than our noble president. I should be slow to say so. Do their efficiency in the classroom, the constancy of their labors, their loyalty to the college in the long years of the past when shadows lay upon it, when their support was an unknown quantity, when others abandoning their posts sought and found ampler temporalities elsewhere,—do all these things count for nothing? God forbid! The memory of those years comes back to me saddening sorely, yet kindling a sense of thankfulness, years when bright young men, strong and aspiring, would write to me in words like these: "here is a vacancy in such a school; can't you help me to it? I don't want to leave Mississippi College, but it is so hard to live on my little salary." And with a sigh of regret I helped them, and they went and came not back. What else could I do? Nobody blamed them. Year after year the report of the college to the convention announced a deficit. It became a constant quantity, being always with us. The brethren wrangled about whether it should be pronounced deficit or deficit. One year, perhaps at Crystal Springs or Hazelhurst, Dr. Webb—nomen, clarum et venerabile—came to me and said: "Johnson, we owe on our faculty fourteen hundred dollars, and have not a cent to pay it with. I am going to read my report and I want you to speak on it and help me to raise the money. Won't you? Our professors are in sore need." I divided

the amount into one-hundred shares of \$14.00 each, and asked if there were not one-hundred men who would take a share. Capt. W. H. Hardy, then president of the convention, allowed me to subscribe the same amount for himself and myself, and I gave him the privilege of taking ten shares. With a start like that the rest was easily raised. How glad those teachers were, I need not try to tell. Some of them are here yet, and they are as good as those who worried with waiting for better times, went away. And, if as some think, there is any benefit derived from having to overcome hard times, they are the better men.

And now, that better times are actually here, and the sunlight lies upon the landscape of the future, shall not the faith and patience and constant loyalty of those professors be vindicated? I shall hope so. I cannot be with the brethren at Tupelo; the waves and the billows are too many and too heavy upon me. But I shall pray that the convention may be divinely guided and that a resolution shall be passed requesting the trustees to make the president's salary \$2,500.00 a year, and that of the professors not less than \$1500.00 per annum.

JOHN L. JOHNSON.

Clinton, June 21, 1905.

[The above was prepared before the Convention, but we did not have space for it until now.—Editors.]

### The Jackson Union Meeting.

BY W. F. YARBOROUGH.

As there has been nothing more than a passing notice of this meeting in THE BAPTIST, it may not be amiss to give the readers of our paper a brief outline of our plan and its practical workings. Notwithstanding all that has been urged against union meetings, (and some of the arguments have great force) the union idea seems to be growing in popularity. Realizing this tendency and wishing to guard against its objectionable features, the pastors of the Baptist, Methodist and Presbyterian churches agreed upon a plan, endorsed by their respective churches, which preserved the local church as the unit in the movement. The plan, in brief, was a union service at 10 o'clock every morning except Sundays with simultaneous meetings in all the churches every evening at 8 o'clock, and on Sundays at 11 a. m., these simultaneous meetings, each, being under the control of local church where held. Each church had its own preacher in the meeting, in some cases the pastor, but with one or two exceptions a visiting brother. The meeting started with a general union service, but after running several days another union service at the same hour was planned for West Jackson. These services were held in the First Baptist and Westside Presbyterian churches respectively, the pastors being responsible in turn for the preaching. With very few exceptions each pastor when his turn came, would put up the brother whom he had assisting him. This

plan may have had its disadvantages but the advantages far over balanced the disadvantages. "The unity of the Spirit in the bond of peace" was preserved while the separate meetings at night gave each church the opportunity to present its peculiar views of the gospel without let or hindrance. There was no great sensation nor blowing of trumpets. No professions were counted save those received into the churches. It has often been said that Baptists are the losers in union meetings. Not so, in this meeting. About 63 were received on profession by all the churches. Forty-one of these came to the two Baptist churches, leaving twenty-two for all other churches, two less than the number received on profession into the First Baptist. It may be said that this is a small showing, but after all does it not compare favorably with the actual results realized in the greatly advertised union meetings with their professional evangelists and special singers selling song books? These may count more professions, but the proportion of professions actually received into the churches is distressing. No count was kept of the many received by letters into these various churches. Of these, the First Baptist received 28 making 52 as the total number for this church. Bro. W. A. McComb of Gloster did the preaching for us and did it well. His recognized evangelistic gifts did not suffer in the glaring search light of critical comparison. He easily lead all the other preachers in the meeting, in getting visible results. Bro. McComb's secret of power from the human standpoint lies in his grappling in a death like earnestness with the wills of the undecided. He presents the simple, fundamental verities of the gospel with a consciousness of their truth and power, that carries conviction to the hearts of hearers. Mississippi Baptists ought to be grateful to God for this great soul-winner.

### Another Preacher Licensed.

In the First Church, Jackson, we have been praying, though not as much as we ought, that "the Lord of the harvest would send forth more laborers into his harvest." As an indication that God is answering our prayers Bro. Hendon M. Harris, a recent graduate of Miss. College has been licensed to preach the gospel. Bro. Harris is a young man with a bright mind and a worthy ambition to succeed. He has already demonstrated his "aptness to teach" in public talks and exhortations besides filling various pulpits acceptable as a lay-preacher. He will spend a year teaching and then enter the Seminary at Louisville, the Lord willing. He has been elected as first assistant of the High School at Gloster and will preach as he has the opportunity. We take great pleasure in commending him to our Baptist brotherhood wherever he may go.

PASTOR.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

### Notes.

The Japanese Diet, corresponding in the main to our National Congress, consists of 379 members. Of these seven are Christians, in profession—one Baptist, two Congregationalists and four Methodists—Missionary visitor.

Thirty years ago persons professing Christianity in Japan were severely punished by law. Now it is estimated that the total Christian population, including both Roman Catholics and Protestants, is 200,000.—Ex.

A Baptist missionary in Japan tells of a scene before the communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. . . . That I should have been so ungrateful overwhelms me with shame and confusion of face."

We promise to keep the Ten Commandments and the eight Beattitudes. We will daily pray in our homes also, beseeching the Lord to send us a teacher." This is the form in which a band of heathen Chinese in the Province of Sz Chuan, writing to a member of the China Inland Mission, offered guarantees in order to have the mission recognize them as inquirers. There is something attractive about a country where inquirers begin at this point.

Italy is Catholic. 31,000,000 of her population are thus, though many in name only. Protestantism is slowly wedging in and now numbers 55,000. Even the very seat of Roman Catholic power is gradually being undermined by a purer and better faith.

This year sees the sixtieth anniversary of the Presbyterian Mission Press in China. Started at Macao in 1844, removed to Ningpo in 1860, and thence to Shanghai a few years later, the total output from the press until 1864 is reckoned at 112,000,000 pages; and the total amount printed between years 1904, at 500,250,000 pages.

The Presbyterian Mission in the Canton field gives new testimony this year to the great influence of native evangelists. In that field there have been 1,284 accessions to the Church, and over \$11,000 contributed to Christian work by the people during this year. The village visitors who preach to little groups in out-of-the-way places stand for much in this result.

### Some Views.

I'm just home from our convention at Tupelo, and I've decided to ask for some space in THE BAPTIST to express my views on one subject.



## Commercialism.

I have dreaded and hesitated to approach a subject of such magnitude. In no age of the world has its power and sway been greater over the minds of men and nations. Wealth has accumulated on a thousand lines of worldly interests. More than 40 years ago, a young man, at the closing session of the college, at Murfreesboro, Tenn., made a speech on the "Influence of the Almighty Dollar on Young America." At the same place, a venerable preacher said, "The religious interest of the country is not keeping pace with the onward march of the worldly affairs." In comparison, commercialism was a boy; but now a giant with six fingers and as many toes. He handles a spear, with a staff as long as a weaver's beam. He challenges all institutions and banters the multitude. He has brought a large crop of millionaires to the land. He has filled the country with great, over-shadowing trusts. He has carried his nefarious designs into high places, corrupting men in offices, where honesty and honor are sacrificed for mammon. He displays wonderful skill as he appears to gamblers, whisky dealers, theater proprietors, to lovers of fashion and doubtful pleasure resorts, the ball room, card parties, and profligate expenditures. In a word, worldly "Madness rules the hour." As this flood tide of commercialism confronts all Christian work, the great and only effectual check is for a great, tidal wave of revival to sweep over the country. For this many are praying. For this every lover of the Lord Jesus and the cause of fallen humanity ought not only to pray but work. The Lord is just as near our own country as Wales. Let conditions be right, and God is just as willing to bless His servants here as in any part of the world. Faith in the Lord and earnest, simplicity in effort, are the things we need for saving souls and to drive back the tide of commercialism. We do not need sensational preaching and singular manipulation. Nor need we send 400 or 500 miles for some noted preacher. He may be much nearer. Give Christ the right of way and commercialism will take a back seat.

Respectfully and truly,

A. P. COPELAND.

## Benefits of the Sunday School.

I have been asked to tell you to day, something of the benefits to be derived from Sunday Schools. It gives me great pleasure, dear friends, to address you on this most important subject.

Let us look at the pillars of our churches. Are they not men and women strong in faith and steadfast in character who were early trained in the Sunday schools of our own and other towns?

Where are the boys and girls of that same time who did not attend the Sunday schools? They have drifted—where, we cannot tell. At any rate, their candles are not trimmed and burning today in

church circles, to brighten the pathway of the youth of our land, and as J. Hudson Taylor once said "A candle that will not shine in one room is very unlikely to shine in another." The old landmarks are rapidly passing away and the present generation must become leaders in church affairs, and their training, their efficiency to assume the leadership rests solely upon the Sunday schools and the teachers of today.

A boy or girl might be given the most liberal education to be obtained from the best colleges of our land. He might travel extensively and be versed in letters and art, yet his education would be complete without the Bible course which should be pursued through the years of infancy and childhood, when the child-mind is tender and easily impressed; then, it is that a knowledge of Biblical characters, places and events should be so thoroughly, so indelibly fixed in the heart and mind that time can never erase them.

Not only does a regular attendance at the Sabbath school train the boy and girl from week to week that certain things are right and others wrong, that it is their duty to become Christian men and women, that they should remember those ten commandments recited on Sunday should be practiced on Monday, that his "Our father who art in heaven" should be whispered each night before sleeping, but also it improves and develops the minds of the young besides the benefits morally and spiritually, then, there is a refining, ennobling influence, which once lost in childhood days can never be regained.

How many young men and women of our time, realize when it is too late, the error of their youthful days, in not entering the class of some intelligent Biblical student and learning of the beautiful lives of such characters as the unselfish Mary of whom Christ said, "Thou hast chosen that good part," or of Abraham, the father of the faithful, or of Ruth, who is remembered for her unselfish devotion and constancy.

Solomon, the wisest of men, had much to say on the subject of youthful training and surely we ought to profit by his wholesome advice. "Train up a child in the way he should go, and when he is old he will not depart from it." We might modernize this by saying, train up a child in the Sunday school and when he is old, its benefits will not depart from him.

Many Christian colleges have found it necessary to introduce Bible courses into their curriculums in order to give their students a comparatively intelligent conception of the geography, topography and customs of Bible times. Some knowledge of the greatest of all books is absolutely necessary to every person claiming himself to be a scholar. We readily see then, how much may be gained by efficient thorough, Scriptural training in early life, for all must agree that "as the twig is bent, the tree's inclined," and how much our land would gain in citizenship, how much anxiety

would be spared mothers and sisters, how many unhappy homes would be brighter, and how much stronger the churches would be, if all the tender twigs were trained systematically and faithfully by the Sunday schools in that service which is the Way, the Truth, and the Life? X.

## Saved to Serve.

Saved, or lost, which? We are one or the other; there is no middle ground. Man was lost—not "going to be lost." Salvation, though "a gift," "is on condition of belief that Jesus is, and is a rewarder of them that diligently seek him." Jesus alone can save, and he saves for a purpose—that purpose is service. Obedience to His commands, is the first and unchangeable requirement.

Those who obey Christ, and follow him in all His commands are called Christians; but some who profess to be Christians are of the World—"lovers of pleasure more than lovers of God." These do not serve Christ; but are rather the servants of Satan, and bring a reproach upon the cause of Christ.

The Savior's first command after the baptism of His disciples is to "teach them to observe all things whatsoever," He has commanded. Nothing is said of the law of Moses, or the "ten commandments," nor the ceremonials of the Jewish dispensation.

We are not saved simply to be entertained by eloquent or sentimental sermons; for James says: "Be ye doers of the Word, and not hearers only." Every Christian has a gift and is responsible for its exercise for bringing others to Christ. This they must do by personal sacrifice, influence and example—bearing in mind that Christianity is a life. The church cannot save; so joining the church is not Christianity, unless preceded by a change of heart—a new birth. Salvation is a gift; it is not earned by goodness nor good works; yet we are enjoined, having it, to "work it out."

Christians are to "live to the glory of God and to the advancement of His kingdom. This we cannot do and conform to the world. It is not for us to inquire, "what harm it is to do questionable things; but what good is in them? A live church does need to be revived. Revivals apply to dormant churches, which must be revived by the Holy Spirit. The word "revival" is falling into erroneous use these days. It is used as a cause instead of a result; for man has very little to do with it, except in service.

There are dangers ahead, and it becomes Christians to prepare for a conflict. It is in the increasing immigration of the foreign element. Not only our country, but our religion is in danger. Foreign missions is already at our doors. A people antagonistic to our laws and customs—to say nothing of our religious belief, are coming to us by the thousand—such as cannot be assimilated even in language. All the energy of the churches will be required to stem the torrent, and every member should put on his armour and enlist as a soldier for Christ.

True soldiers are ready for the fight; skulkers and deserters are unworthy in the service. It is not the preaching from the pulpit that will effect this incoming tide. Laymen, so-called, will also have to come to the front as individual workers, and every department of church work be pressed to its extreme limit.

L. A. DUNCAN.

## Experience Before Baptism.

T. A. J. BEASLEY.

We are told in the third chapter of Matthew that John demanded of those who would be baptized by him that they should "Bring forth therefore fruits meet for repentance." We are certain also that this first gospel and Baptist preacher laid a precedent that all true ministers should follow. It is abundantly taught in the new Testament that none but believers are fit subjects for baptism and church membership. This is clearly shown in the great commission, "He that believeth and is baptized shall be saved." There must be some way by which the churches of Christ are to determine who are fit subjects for membership, and John the Baptist's plan of having those who demand baptism give evidence of their repentance, or turning from sin to Christ, is the best way we know. Of course we may not know the heart, but our honest conviction is, that he who cannot relate an experience of grace has only one good reason for not so doing, and that is, he has no experience to relate. We have wondered where brethren get the idea of "gradual conversion" which is often taught. So far as we are able to see, every conversion related in the New Testament was instantaneous, and the whole tenor of Scripture so teaches. It used to be necessary to give clear evidence of faith in Christ in order to become a member of a Baptist Church. It used to mean something to be a Baptist. But look at the average church today. When a candidate presents himself for membership, a few questions are asked which generally can be answered by yes or no; and many times any unregenerate person could answer them; and thus we believe many unsaved people have become church members. A lady said to us in a certain meeting, "I don't know Christ and have no religion." We found that she had belonged to the church thirteen years, and on asking for her experience which she related on joining the church, she said, they had a "big revival" and she told the church she couldn't say her past sins were forgiven, but she felt like she wanted to do better. Thus she joined the church, but knew nothing of simple, trusting, saving faith in Christ. We fear many others are in the same condition. In proof of this statement look at the many church members who have a form of godliness but in life show no power of godliness. God help us to return to the old time way of insisting on a clear cut experience of grace, and give us courage to refuse to receive all who have no experience. If you are trusting anything but

Christ and him alone for life, you are yet in sin. If you are under his blood by faith in him, then you are as safe as Christ's power and promises can make you. Ecrué, Miss.

## Columbus.

We closed our protracted meeting last Sunday night week. Had sixteen accessions, nine by letter and seven by experience and baptism. This makes twenty-five since the middle of April; fourteen of which have been by confession of faith. We started with the expectation of getting some one to do the preaching at least during the last week of the meeting, but failed to get anyone except Hewitt, of the first church, found time to preach for us three or four times. Hewitt is a true yoke-fellow and we enjoyed his preaching very much. There were several days that we had no preaching. The prayer-meeting took the time of the preaching service and every fellow did his own preaching. There were even shouts heard in the camps as of yore.

I now believe there is nothing that brings a church and pastor so close together as a meeting held by church and pastor. People as a rule expect too much of the visiting minister, and do not work as they should, and do not depend upon the Holy Spirit as they should.

When I came here eighteen months ago I found forty-eight names on the church roll. We now have one hundred and five, and have lost eight by death, dismissed etc.

The union tent meeting during the month of May in this city did great good, though not as much as we had hoped and expected. The evangelist took sick and never did get to us. The preaching was done by the pastors of the town, and there were, I suppose, about fifty conversions.

I go to begin a meeting at Barber, Arkansas 2nd. Sunday in August. I spent seven years of my boy days near that town and my father died there. We ask the prayers of all Christian people that God will use us there in bringing many souls unto Himself.

Yours in the work,

A. T. CAMP.

## Mt. Olive.

Will you allow a word from one of the "returned prodigals" to old Mississippi? Yes, I am delighted to get back into the State, and to have the privilege of working with one of the best lot of pastors and workers it has ever been my privilege to work with. I greatly appreciate the broad, earnest brotherly spirit that always pervades the Mississippi brethren. I desire, in this public way, to reply to, and thank the many brethren who have so kindly and cordially written me welcome and good wishes, and to say, Here is my hand and heart, brethren. I am a full blooded Mississippian, and I am yours to serve anywhere I can.

It is a new thing for me to divide my time between two churches. I have not

done so since leaving Mississippi, but hope to get accustomed to this kind of work soon, and I think I will like it for a change.

My churches have given me a most hearty and cordial reception, and the work is starting off encouragingly. I have just closed a week's meeting with Mt. Olive church, doing the preaching myself. We had large congregations, the people have said many good things about the meetings, the church was greatly revived, quite a number have joined the church and all seem to be ready for "going forward." Yesterday I sent Bro. Rowe a draft for \$103.00, for Foreign Missions, more than doubling last year's gift; and this was decidedly a "free will offering" to the Lord. I gave instructions as to the necessities of the fields, the requirements of God's word that we disciple all the nations, asked them for \$100.00 to support a native missionary on some foreign field and asked them to pray over the matter and do just what they thought the Lord wanted them to do. The people and the Spirit did the rest. Our Sunday School has increased from about 80 to an attendance of 128 last Lord's Day. We are forced to enlarge and build some Sunday School rooms. Mrs. Hailey has organized a large, enthusiastic Woman's Missionary Society, and secured about 40 subscribers to the Foreign Mission Journal.

The church at Bond is not in quite so encouraging a condition. Still I am hopeful there. It is largely a saw-mill town, which means a floating, moving population. They made, I think, their first contribution to Foreign Missions this month, and it will average about 37 to 40 cents per member. I hope to hold a meeting there, beginning May 28. The brethren insist I must do the preaching. May the brethren pray for us at Bond.

J. A. HAILEY.

## Improve, Miss.

The Baptist Church at Improve was organized about three years ago. Rev. C. E. Bass is our esteemed pastor. Ero. Bass is a faithful worker, a consecrated Christian; and we all love him. Our regular preaching days are on the 4th Sunday and Saturday before in each month.

Our annual meeting will begin on Saturday before the fourth Sunday in August. Rev. J. T. Dale (of Collins) is expected to do the preaching. Brethren pray that we may have a good meeting.

Prof. H. P. Blackwell has just closed one of the best singing schools that has ever been taught in this community. We were so well pleased with his work, that we would not let him go, until he promised to teach another school for us, which will begin July the 24th.

The Great Jehovah, who implants in our natures the noble faculty of vocal performance, is jealous of the use to which we apply our talents. We should use our talents in a way to glorify His name. Therefore let us endeavor to improve the talent given us, and try to sing with the spirit and with the understanding, making melody in our hearts to the Lord.

With best wishes to THE BAPTIST, hoping it will soon find its way into every Baptist home in the State of Mississippi,

I am yours truly,

J. L. WATTS, Jr.



## THE BAPTIST.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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## Editorial.

## Sympathy.

It is more and deeper than sorrow. It is closer than pity. It is compassion, fellow-feeling. The sympathetic soul does not say to a brother, friend, any man, "I have sympathy for you;" but, "I sympathize, feel with you." Jesus did more than pity the shepherds, wandering, exposed multitudes; he had compassion on them, put Himself in their place, felt, sympathized, with them. Their distress touched Him, and His genuine, infinite sympathy touched them and went out to them in omnipotent beneficence. Made like unto men, that he might be a merciful and faithful high priest, he can be "touched with the feeling of our infirmities." He sympathizes with us.

Sympathy is not limited to the unfortunate, the afflicted, the bereaved; it goes out unto the healthy, strong, vigorous, prosperous, and shares in their joy. It follows the exhortation of Paul: "Rejoice with them that do rejoice, and weep with them that weep." The exercise of this grace towards the joyous is not common, it may be difficult; but it is possible, and essential to that largeness and comprehensiveness of heart which the Gospel creates and sustains, and essential also to its richest exercise toward the sorrowful. He who rejoices with them that rejoice can weep with them that weep.

Sympathy is born, sustained and nourished in experience. The best way to learn anything is to experience it. Some things can be fully learned only in this way. The Bibleist urges: "O, taste and see." Taste is the only one of the five senses which is inward. The doors of all the other senses open out upon the world. Sight and hearing, smell and touch have

to do with external objects. Taste deals with that which has been taken into the man. Being an inward sense, it alone is capable of dealing with an internal experience. He who tastes another's joys and sorrows can sympathize, feel, with him. One may through vivid imagination put himself in the place of another and have a weak, kindred feeling with him, but this relation is not deep and close enough to produce real sympathy. Not only presence of mind, but also presence of body in personal, like experience is essential to sympathy. "In that He Himself hath suffered." Christ Jesus can be and is "touched with the feeling of our infirmities."

An experience. I have been a pastor one-third of a century, more or less faithful. I have tried to enter into and take upon myself the sorrows of the flock. I thought I really sympathized with them, especially with the sorrowful. I honestly tried to bestow the consolation of "the God of all comfort," and felt that if they were not comforted the fault or misfortune was not mine. God has allowed a deep stroke to fall on us. He has taken from us unto himself a grandson, the first-born of a daughter, whom I loved as tenderly and ardently as ever did his mother. He was fond of me, clung to me, appealed unto me. It seems impossible that his parents should have loved him more tenderly and ardently than did his grandfather, whom the little fellow called "Apa." I suffered with him and felt when they carried him to the cemetery that a part of myself was buried in the grave. It is the closest, deepest sorrow that has come into our happy home. I have tasted, I have learned through experience, that it is one thing to offer comfort to a bereaved heart and quite another thing to take it. I know that my sympathy with the parent who buries a beloved little child will be quite different now from what it has been heretofore. Did God allow this tribulation that I might be able to comfort others by the comfort with which I shall be comforted of Him. I shall try to take in the training which this experience, this taste, is designed and suited to give.

An incident. A father was returning from the newly made grave of a beloved son, the joy of the home, the object of his brightest earthly hope and self-sacrificing endeavor. A friend met him and sincerely expressed his sympathy in the ignorance of inexperience. The bereaved father expressed his appreciation and walked along with a heavy heart. At the steps of the cemetery enclosure he met a friend, who said, "Dear brother, you have been to the grave of your boy, and I am going to that of mine." They sat down on the steps, wept together, sympathized, felt, suffered with one another, and were not only consoled, but comforted, made strong together, by the grace of God under like experience.

These lines are written out of the heart specially for bereaved ones.

H. F. S.

What shall Baptists do about the general movement towards organic church union? It is said that in the United States Protestant Methodist and United Brethren are making approaches toward it; and in Canada Congregationalists, Methodists and Presbyterians have declared through their highest representative bodies that they regard the movement with gratification, have entered into negotiations looking to that result, and are making hopeful progress towards it. These different bodies propose to make compromises in church polity in order to union. They must therefore regard the practices which separate them as questions of mere expediency, taste and preference, or else they could not propose or accept compromise. The principles and practices which distinguish Baptists from other denominations rest in the opinion of Baptists upon divine authority, and are not human adaptations to circumstances. Christian scholars of international reputation agree that baptism is the dipping in water of a believer in Christ in the name of the Trinity, an emblem of the burial and resurrection of Jesus and of the believer's death to sin and resurrection to a new life, and expressive of his desire for cleansing from all sin; that the officers of Apostolic churches were only pastors and deacons; that these churches were independent of one another, managing their own internal affairs, appointing officers, receiving and discharging members, etc., without any interference at all from higher court or official. Baptists may allow Christian scholarship to say what Christ's revealed will means, but they will not permit it to decide whether they shall do that will. What shall Baptists do? They can only be loyal to divine authority in all things, and intelligently, kindly, earnestly, persistently urge the same spirit and practice on their fellow Christians, hoping that the learned disciples of Christ will be as faithful as Christians as they are as scholars and become loyal in their lives to that which they declare to be God's will expressed in Revelation.

"Officers of government cannot enforce laws, however just and righteous and good, which are not sustained by public sentiment." Judge Catchings thinks that law should be enforced whatever may be the opinion of the people, and that a righteous and impartial administration will create correct public sentiment. Recently Vicksburg elected a council pledged to reform in all the departments of city government. When Ohio dedicated the monuments in the Vicksburg National Military Park, the police, judge and chief, with the consent of the mayor, it is claimed, advised saloon keepers that the door would be lifted on the Sabbath day out of regard for the visiting soldiers. The reform administration which gives way at all breaks its own back. Then the city government, by a small majority, the mayor protesting, in response to a numerous signed petition, voted that,

out of the many, two popular and reputable keepers of billiard halls might do business on the Lord's day. But under the instructions of Judge Catchings, the grand jury indicted all the offenders and the police judge with the chief of police. He is determined to teach this city that it must conform to the laws of the State from which it holds its charter.

In its last meeting, the council changed its laws so as to conform to the enactments of Mississippi. The enforcement of law will create sentiment. Some sinners will not repent and reform under any other motive.

## The Jackson Meetings.

The meetings at Jackson which began 2nd Sunday in June and closed July 1, were in very many ways helpful. All the Presbyterian, Methodist and Baptist churches held services, each church in its own house in the evening, and all met in one large congregation at the First Baptist Church in the morning, different ones preaching at the morning hour, as the city pastors would arrange from time to time. Bro. W. A. McComb was engaged to do the preaching for the First Baptist, and Rev. J. B. Lawrence, of Humboldt, Tenn., for the Second Baptist. The preaching was of a high order and effectual. The Baptist pastors were very faithful and efficient in their work. The First Church received about 50 members and the Second 39. The arrangement for the meetings was new in these parts, but seemed admirably to meet the demands of the situation. While each church had the responsibility of its own work, all had the mutual benefits of enlarged acquaintance and fellowship, as well as the broadest co-operation for the general, moral and spiritual uplift of the whole city.

The Baptist churches of the city are in fine working order and united in a beautiful, fraternal spirit and effort for greater things. It would be difficult to find two men who could so fully meet the demands here as the two we have.

These two churches have done well along all lines of denominational work.

## MISCELLANEA.

Baptists have a Theological Seminary at Yokohama, Japan, and a mission ship called "Fukuin Maru."

Quitman church received 43 additions in a meeting in which Rev. J. A. Bell of Holly Springs assisted Pastor W. N. Swain.

The Alabama Convention meets tomorrow July 21 with Sheffield Baptist Church. A. J. Miller, late of Columbus, Miss., is the pastor.

The Argus calls attention to the significant announcement that three Catholic daily papers in Rome have suspended publication for lack of support.

Rev. Wallace Wear of Alabama, has become pastor in Iuka and is pleased with his reception and prospects of usefulness.

J. B. Cranfil has given a \$10,000 life insurance policy on himself to Buckner's Orphan's Home and agrees to keep up the premiums.

Howard College has called into its faculty Professor Davis E. Stakely, son of Dr. C. A. Stakely, pastor First Church, Montgomery, Ala.

Ninety new members were added to the First Baptist Church, Jackson, Tenn., as one result of the Ham evangelistic meetings in that city.

Dr. McGlothlin was highly pleased with his reception at our Convention and with the large contribution given him for the Student's Fund of our Seminary.

At the close of the International Sunday-school Association in Toronto, June 27, it was announced that the next session would be held in Rome.

Mr. Rocketteller has promised \$1,000,000 to Yale, and certain graduates pledged another million, in order that the University might "maintain her position in the educational world."

William Jewell College has made Hon. E. W. Stephens LL. D. He was president of the late Southern Baptist Convention, and is eminently worthy of the honor.

It may be well to remember just now that those schools which proclaim their non-sectarian character are generally anti-Baptistic institutions in their rubber-shoe influence and teaching.

The Board of Supervisors of Yazoo County by unanimous vote refused to order a local option liquor election, and that action settles the question in that county for two years.

Impressive services in memory of Dr. T. J. Walne were held First Baptist Church, Vicksburg, where he did efficient service in the days of deepest distress shortly after the war between the States.

Pastors Yarborough and Price are doing splendid work in Jackson. In the late union meetings the two churches received 89 additions. No congregations in the State surpass them in contributions to all denominational work.

The Y. M. C. A. has bought and paid for a lot in Jackson, and the pledge of \$5,000 by Hon. C. H. Alexander of that city, it is thought will insure a \$40,000 building.

It is mockery to pray "the Lord of the harvest that he will send forth laborers into his harvest" unless one is himself willing to go to the extent of his prayer.—Dr. Jones.

H. E. C. in Argus says of our Convention: "Seldom has the writer been in a similar meeting in which there was such an absence of any note of discord. The Holy Spirit was manifest at every session."

T. T. Martin, while appreciating the honor and compliment, declines because of "conscientious scruples" the degree of D. D. recently conferred upon him, and will ere long set forth his views in full in the Western Recorder.

Rev. G. B. Rogers, reared and educated in Mississippi, large in body and soul, has been compelled by continued illness to give up the chapel-car service in Texas and is now in great bodily weakness with his family and friends in Waco.

Dr. S. H. Ford, eloquent preacher, instructive writer, defender of the faith, best known in his later years as editor of Ford's "Christian Repository," laid down the cross July 5, at St. Louis, Mo., in his 87th year and departed to be with Christ.

The Rev. A. J. Miller, who has gone to the pastorate in Nacogdoches, Texas, is not the Mississippi preacher of that name, as pastor King, of McKenney supposes. That Miller is now giving out the finest of meal to the disciples in Sheffield, Ala.

President Roosevelt heard J. Whitcomb Brougher preach on choosing between God and Evil, and in a kind reference to the sermon said: "It is easy to distinguish plain black from clear white; the difficulty is, to choose among the shades of gray."

Andrew Carnegie: "I have great pleasure in giving an organ to the Baptist Church in Dunfermline, because I claim kinship to the Baptists, in that my grand father had been a lay preacher of that body." Surely he is not satisfied with such a ground of kinship to Jesus Christ.

Rev. Homer Anthony, of Missouri, one of our American Baptist preachers was killed by a truck in London, on the 15th inst. He was attending the World Baptist Congress.

See Bro. Hemphry's advertisement of one of the best associational letter forms we have ever seen.

The battle-scarred Veteran of the cross, Rev. A. A. Lomax is on a visit to his daughter, Mrs. Speer, at Madisonville, Texas. He was greatly missed at our late Convention as Drs. Hackett, A. V. Rowe, Farish, Bros. L. A. Duncan, and Capt. W. T. Ratliff. There were others younger than these whose absence was regretted.

The Senior editor of THE BAPTIST takes this method of expressing his appreciation of courtesies shown him by the Whitworth Chautauqua to be held July 13, near Glaston on the Y. & M. V. Ry. Dr. I. W. Cooper, president of Whitworth College is also president of the Whitworth Chautauqua. The very best attractions will be furnished for this occasion.

Write Dr. Cooper for a descriptive pamphlet.

N. L. Robertson: "On Sunday evening July 16th., seven persons, believers in Christ, entered into Church Covenant at Lowrey's Creek School House in Jones Co., Miss. The Ministers present were Elders Ed Williams and N. L. Robertson. They adopted the Articles of Faith of the old Mississippi Association. The new church chose the name of Salem. May God's blessings rest upon them and make them prosperous and abundant in good work."



## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. CHURCH, Miss.

[Direct all communications for this department to Chicago, Ills.]

### Woman's Central Committee:

Mrs. E. G. HICKETT, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

July, 1905.

### Subject: Field and Forces of Home Mission Board.

A PRAYER MEETING.

1. In summer meeting, give attention to decoration, singing and wild flowers; enlist children in gathering and young ladies in arranging them. Perhaps some home from college on vacation will prepare paper, talk, or help in the music.
2. Hymns breathing praise and confidence.
3. Spiritual Tonic: Psa. 90 and 100.
4. Thanksgiving for all accomplished by and for the Home Board last year.
5. Leaflet: "Fields and Forces of Home Board." Present divisions copied, read by different members and interspersed with prayer.
6. For emphasis, reports of Home Board last year: \$147,455; increase of \$12,147; W. M. U. contributed \$30,698, \$5,828; \$50,000 goal of W. M. U. the coming year, \$200,000 which is for equipment of Mountain schools.
7. Silent Prayer: that continued enlargement may be the history of our Home Mission work.
8. How to gain new members: House to house visitation, face conversation, heart interchanges of thought.
9. Business: Collection, discussion of plans for advance, etc.
10. Leaflet: "The Sinner's opinion," by Kate Hamilton.
11. Take home the answer of Daniel Webster to the question: What is the most solemn thought with which you were ever confronted? Every individual responsibility to God.

"It ringeth low in every heart,  
We hear it, and we fall—  
A song of those who answer not,  
However we may call."

More home-like than the vast unknown,  
Since they have been led there;  
To follow them we need not so hard,  
Wherever they may fare.

They cannot be where God is not.  
On any sea or shore,  
What'er betides, their love abides,  
Our God forevermore.

—JOHN W. CHADWICK.

### FIELDS AND FORCES OF THE HOME MISSION BOARD.

Say not, "it mattereth not to me,  
My brother's weal is a behest"  
For in this wondrous human web  
If your life's warp, his life is loof.

Woven together are the threads  
And you and he are in one loom,  
For good or ill, for glad or sad  
Your lives must share one common doom.

### RECOMMENDATIONS OF THE HOME MISSION BOARD, ADOPTED AT ANNUAL MEETING IN KANSAS CITY, MAY 11, 1905.

The Woman's Missionary Union has rendered most valuable service to our Home Mission Board during the year 1904-5, for which the Board is devoutly thankful to our sisters and to our Lord and Master. Begging the hearty assistance of the woman's Missionary Union for the coming year, we will recommend the following:

1. Dissemination of Literature. Our people need information on all lines of our work. We beg that our sisters will help to increase the circulation of Our Home Field, tracts, leaflets and books on Home Missions.
2. Church Building. First: The completion of the Tichenor Memorial, which has made gratifying success. Let it be done this year. Second: The enlargement of our General Building and Loan Fund. Nothing is more helpful to the progress of our work than this fund with which to help poor churches. We beg your hearty help in this effort.
3. Boxes to Frontier Missionaries. The boxes given to our poorly paid frontier missionaries have been a great blessing to them. As our board does not take account of this work, but has only been the medium of securing these boxes from our women; and, as it is difficult to separate in the minds of some the moneyed gifts to Home Missions and this box work, we would ask that the Woman's Missionary Union assume the box work themselves.
4. The week of prayer and Special effort for Home Missions. It has proven a great blessing to our women personally and has resulted in larger gifts to our Home Mission work. By all means let its observation be continued.
5. Additional Women Missionaries. The Lord is greatly blessing the labors of our women missionaries. In Cuba, in the territories, in our large cities, among the foreigners especially, their work has been invaluable. We need not less than fifty capable, consecrated women for our field at present. Pray the Lord to give us these workers.
6. School Work in the Moun-

tains and Cuba. Our Mountain School work is growing rapidly. Its needs are imperative. We would ask for \$3,000 for the better equipment of our schools in the mountains, to be spent by our Board just where it is most needed. We need help for Cuban Schools also.

7. Work Among the Negroes. Our board during the past year has enlarged its work among the Negroes with very great profit to that race. We beg our women to help us in contributions for this work, and we suggest that they render individually all the help possible in the moral and religious development of this race. Our women especially are concerned in the betterment of the Negroes who need our help and guidance. It is possible that some industrial education can be inaugurated that will be most beneficial.

8. Enlarged Contributions. The work of the board has been greatly enlarged during the past year. We are thankful to our sisters for their help and beg that they will raise \$50,000 for our work during the coming year. And may the Lord give His favor upon all our forces and grant us a united effort in our work of redeeming and developing this great Southland.

### ENLARGEMENT.

"Enlargement" has been the key-word of the year's work. Every department has been vibrant with this expanding idea. The Home Board all along has been moved by this aggressive thought, and for two years past the convention has tingled with noble enthusiasm for larger things, but it was at Nashville that the convention moved out into the open sea of opportunity. The convention said to the Home Board: "Through you and by the help of God we shall take this Southland for the Baptists. Go forward."

It was enough for the board. It was a clear bugle blast from headquarters. There was no room for halting. It was as if God himself had said: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations." At once the appropriations of the board were increased nearly fifty per cent over any previous year. In the cities, among the foreigners, in the mountain school work, in Cuba, and in the work among the Negroes, as well as in our church building department, we have made great enlargement.

Throughout all the months of the year news has come of God's favor upon the working forces in the fields. Many souls have been led to Christ and a deepening spirit of consecration to our Lord has been reported from many directions. In Cuba baptisms have been frequent, especially in Havana, and out in the territories many notable revivals have been enjoyed. Over the plains of Oklahoma the revival wave has rolled with wonderful and gracious power. Weak places have been made strong and aggressive work has followed in the wake of the spiritual revival. The spirit of expectancy so widely manifest in various parts of the world just now, has moved the people of the plains in a marvelous fashion. May it but presage the coming of the Spirit in the fulness of His power upon all our southern Zion—Convention Report.

### THE IMPORTANCE OF CITIES.

It was in a city, Jerusalem, that God localized His presence. Cities were the first to welcome and foster the dissemination of the Gospel of Christ. From Jerusalem to antioch, from Antioch to Ephesus and from Ephesus to Corinth and from Corinth to Rome the evangel coursed its way capturing city after city. The apostles seized the cities as magazines of storage and supply for their world-wide advance. Providence, history and revelation unite in showing God's appreciation of cities.

The salvation of the cities of the South under God is largely committed to the efforts of the Home Mission Board. Remember the cities of America need to be taken for Christ as much as the cities of China and Japan. God of nations! our Defender, In the paths of peril trod; Thro' the centuries our Leader, Guide us still, our Father's God.

### OAK RIDGE INSTITUTE, Oak Ridge, N. C.

Largest and best equipped fitting school for young men and boys in the South. 54th year. 30 years under present management. 255 students last year. Situated near Greensboro, N. C., over 1,000 feet above sea level in view of mountains. \$150 to \$200 pays for a year. Send for beautiful catalogue to J. A. & M. H. HOLT, Prins.

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## Deaths.

## Sister Ida Ott.

Last Sunday, at Osyka, the body of Miss Ida Ott, 62, fell on sleep, and that sweet-spirited soul went to live with God.

She was the eldest daughter of Bro. and Sister M. A. Ott. She was twenty-eight years old when the summons came, but it found her prepared. At the age of thirteen the Savior found her and made her a child of His.

She taught music in Blue Mountain College for many years, and Bro. Lowrey told the writer on his recent visit to Osyka, that a better Christian character had never graced that Institution. I love to think of her today of being free from pain and with Jesus.

J. H. LANE.

## Birdsong.

Miss Edith Birdsong was born June 11, 1873, and died June 19, 1900. She had been a consistent member of the Church for about 12 years. As a daughter, sister and member of the church, her behavior was such, that it is impossible to say what character she adorned most.

Her religion was of a retired nature. "Planted by the rivers of water" and fed by a sacred spring "its leaf never withered and it brought forth its fruit in its season."

Her faith was strong and such as "purified the heart and worked by love." She not only believed in the providence of God but like Paul she could say from experience, "I know that all things work together for good to them who love God."

Just after a great sorrow had come into her life in the loss of her beloved father she wrote these words, which show

something of her growth in grace: "I did not know it was a blessing then, I only felt the bitter pain it brought; My eyes too blinded by their tears to read, Left unrevealed the lesson which it taught.

Only felt that from my life the light, Had suddenly been taken and despair, With sombre wing o' shadowed my way, Nor left one ray of hope to glimmer there. But time in passing brought to me a peace, A peace so calm, so deep that I could see

Across the vista of the pass and know It was a blessing that was sent to me.

And I have learned that the ways of life Even though they lead across the stormy deep

I need not understand need only know That "He who keepeth Israel doth not sleep,"

Her hope was an "anchor of the soul sure and steadfast entering in that within the veil." She has left a mother to lament the most lovely of daughters; a sister most endeared; and two brothers in deep sorrow.

In her death, the church has lost one of her brightest ornaments, and the world one of its fairest examples.

The heart, when recently wounded must be indulged in the luxury of grief; and if there ever was an occasion which could justify the most poignant regret, in the present, in which we lament the loss of such an excellent young woman, but I hope her loved ones left behind, will by degrees insure their imaginations to dwell less on their loss and more on her happiness.

Her career was short, but illustrious and crowded into her little sphere: the virtue of a long life.

Her triumphant departure was a glorious display of the power of Christianity. Immortality seemed to have dawned on her enraptured mind even before it

quitted its abode and her pure and elevated soul made an easy transit to the society of the blessed. O, that we may all die like she did and that "our last end may be like hers." It is true she has sleeps the sleep of death, but herit ones, she sleeps in Jesus: she has gone before you into the holy of holies; she will meet you in the assembly of the just.

Yours fraternally,  
J. PRESTON HARRINGTON.

## Very Low Rates to Monteagle, Tenn.

Tickets at one fare plus 25 cents for the round-trip will be on sale July 14, 15, 17, 23, 24, Aug. 5, 6, 7, account Bible Training School, limit Aug. 31st. Also July 29, 31 and Aug. 1st account Woman's Congress, limit Aug. 16th. Monteagle is one of the most delightful Summer Resorts in the South, located in the Cumberland Mountains, over 2,000 feet above the sea.

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## SPECIAL NOTICE.

To Western Recorder Subscribers who attended the Miss. Baptist State Convention at Tupelo, and paid their subscription. The small blank book containing the names and amount paid by each is misplaced, and I am unable to enter credits. All who paid me are requested to write stating amount paid so that credits may be entered without delay. I also request those who subscribed, and did not pay to send me their names in order that they may be entered on our list.

W. P. HARVEY, per Western Recorder, Louisville, Ky.



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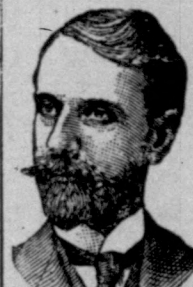
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As you know if you've tried them, every so-called rheumatic remedy on the market today except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach. It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is "GLORIA TONIC".

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